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THE LEGENDS

OF THE

SHRINE OF HARIHARA.

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INTRODUCTION.

OF the numerous Hindu writings of the Máhátmya, or Temple-legends class, that, of which the following pages is a translation, is a favourable, though it may not be a very conspicuous specimen. It may, perhaps, interest the student of man's *mental* developements, ever varying and yet always working within certain limits of uniformity, as an exposition, converted into practical ritual, unique in its kind, of a philosophy which has formed the modern Hindu mind, either directly, as followed by its own votaries, who, under one name or another, form the vast majority of the people of India in the present day, or indirectly, as it

provoked the subsequent appearance of other forms, which, with their different branches, make up the rest of the existing Hindu sects.

That philosophy was established, if not created, by Shankarácháryа, say a thousand years ago: and that wonderful man, born and trained in an obscure corner of South India, has thus a fair claim to be considered the patriarch and prophet of the whole area of Modern Hinduism, whether philosophical, religious, or practical. The central doctrine of that philosophy is the absolute unaccompanied oneness of the Deity. In its developement it is a Spiritual Pantheism, denying the reality of all objects, both material and spiritual; excluding all material objects, by declaring them to be only deceptive and illusive reflections of that One Spirit, variously distorted, in the mirror of the human mind, into the apparent forms of the myriads of the seeming objects

of nature, according to the varying imperfections of that mirror; and converting the myriads of human and other souls into mere scintillations of that same One Spirit, wandering abroad, throughout the worlds, amongst the pollutions and sorrows of an unreal life, for longer or shorter periods, in proportion as they contract or escape from those pollutions, in search of the ultimate reunion with that same Spirit, which inevitably awaits them.

This general statement may be useful to show the basis upon which the special teaching of this present work rests; namely, that the Deity assumed the form of the god HariHara to prove to mankind that the supposed difference between Shiva and Vishṇu is deceptive and unreal: while it will also help to bring out the force of such passages as the invocation of HariHara in the hymn of the Ṛishi Gálava, in the 8th Chap-

ter; "I worship thee far away in the sky; who, in the form of Brahmá art the Creator; in the form of Vishṇu, art the Preserver; and in the form of Rudra, art the Destroyer; who art the concentration of the separate attributes of those three divinities:" and it will further serve to define the substratum of doctrine which underlies every passage of the work.

There can be little doubt that the town of Harihara was at one time a much more important place than it has been in later years, standing, as it has frequently done, and has always had a tendency to return to do, on account of the easy frontier formed by its difficult river, on the margin between rival states. The present name of the town which it has borne for five hundred years, clearly shows that it was raised to a position of new importance in the days of the Ráyas of Vijayanagara; but the

earliest existing grant made by those Ráyas presupposes the existence of an older Brahmanical settlement here, to which, apparently, they added a new one. These distinct settlements are represented by the northern and southern halves of the fort, which have always kept up their original separation by means of an invisible traditionary line running through the midst of the temple, cutting the body of the still unsevered bi-fold god in two, and passing on to a point, opposite the back of his sanctuary, in the bed of the river, which is still marked by two contiguous boundary-stones at the sacred spot which forms the bathing-station of Brahmá. All the oldest documents distinguish these two settlements, and give them different names: the southern, and more ancient one, is called Shánkara-pura, while the northern one, added by Harihara Ráya, is named Haríḷá-pura. These two settle-

ments, united, have thenceforwards formed the Kasba, or District-capital of Harihara.

In the earliest dawn of the history of these parts the country surrounding Harihara appears to have formed part of the dominions, then very extensive, of the Kadamba kings, whose capital, Banavási, still exists, where it stood in the time of Ptolemy, about 60 miles westwards from Harihara. It would naturally follow the destinies of the Kadamba kingdom when it was swallowed up by the growing empire of the Western Chálukya princes, who reigned at Kalyáṇa-pura, near Beder, in the Nizam's dominions, from the 5th to the 12th century, whose lieutenants took the place of the Kadamba kings at Banavási. Towards the close of this period there are some indications that it formed debateable ground, for some short period, at this extremity of the encroachments of the Chora

kings of Tanjore, who pushed their conquests through the whole of the present Province of Mysore in the eleventh and beginning of the twelfth centuries, after they had humbled the whole of the eastern portions of the peninsula south of the river Kṛishṇa, and had succeeded, partly by conquest, and partly by inheritance through marriage, to the kingdom of the Eastern Châlukya princes extending along the Eastern Coast far north of that river. Soon afterwards it was in the possession of the Balḷâḷa kings, whose names have long been familiarly connected with the ruins and splendid sculptures of Halabíḍ, who sprung up in Mysore on the subsidence of the Choṛa power, and continued to reign down to the fourteenth century, when they began to give way to the new power which had arisen at Vijayanagara.

The fort of Harihara was built by the founder

of that new power, Harihara Ráya: and it is natural to suppose that it received its name from its founder. It is not impossible that that same name may have suggested the name and attributes of an appropriate divinity to watch over the destinies of his new foundation; situated as it was in a neighbourhood where the rival contentions of the fanatical Shivabhaktas, in whose hands nearly all the agricultural interests of the surrounding country were then, as they are still, and the Vaiṣhṇavas of all three denominations, would need some compromise of this kind to maintain a sufficient amount of harmony and sympathy among them to induce them to maintain together the prosperity of the rising town. Grants made by some of the successors of Harihara Ráya, particularly by the princes of the later of the two dynasties of Vijayanagara, are engraved on twenty-one ancient stones,

still standing within the precincts of the temple of Harihara, some of which have been photographed by Major Dixon, and deciphered and translated by Mr. Fleet of the Bombay Civil Service: and by their side stands a solitary grant by one of the Ballála kings, the import of which, like the rest of the Ráya grants, remains still to be made known.

For about forty years after the collapse of the empire of Vijayanagara, which followed upon the decisive battle of Talikoṭa in A.D. 1565, this portion of their dominions, according to the local traditions, fell to the Mahommedan kings of Beejapoor: but their hold upon it seems to have been but loose from the beginning. For a short time after their retirement, it was under the rule of the rising little state of the Kiladi or Ikkerí Rájas, who were originally lieutenants of the Vijayanagara Ráyas in that portion of

their dominions which belonged in ancient days to the Kadamba kings, and who afterwards acquired independence upon the fall of their masters, and ultimately developed the vigorous little kingdom of Bednore. On their eastern and southern frontiers, however, other similar upgrowths from the decayed old stem of Vijayanagara, made it impolitic, if not impracticable for the Ikkerí kings to maintain their hold on Harihara: and while they turned their attention to the easier and more important conquest of the petty states of the Western Coast, the ambitious little Polygars of Tarikere, under the Bábabudan hills, extended their sway down the right bank of the Tungabhadrá, until they were stopped by the corresponding westward encroachments of the Polygars of Chitaldrúg. In the hands of the Polygars of Tarikere Harihara is said to have remained, after some fashion,

until the middle of last century, when one of the armies of Beejapoor captured the fort and occupied it for twelve years, according to the local traditions. During this time, those traditions state, the temple was converted into barracks, and the god HariHara was cast out of his sanctuary and buried in the bed of the river, while the roof of the temple was used as a mosque, traces of the adaptation being still shown over its principal entrance. They also state, that in the year 1761 the avenging power of the Mahrattas arrived to recover the town from its bitter enemy, and to rescue the degraded glory of HariHara; that they drove off the Musalmán and destroyed his mosque; that the old worship of HariHara was restored; and that the god appeared in a dream to one of his votaries to make known where his lost image was to be found; and that it was accordingly recovered

from the bed of the river and restored to its sanctuary.

I may perhaps be excused from attempting, in a slight sketch like this, to verify these local traditions. They probably need some modification: but they are for the present sufficiently in accord with authentic history in the fragmentary form in which we now possess it.

The conquests of Hyder Áli swallowed up all this neighbourhood, and carried the frontiers of Mysore far to the north of it: and thenceforwards the fortunes of Harihara fluctuated with the vicissitudes of that period of rapid changes. On the partition of Tippu Sultan's dominions at the close of the Mysore war, Harihara would have gone to the Mahrattas: but it remained for about three years in the hands of the East India Company: and it was given by them to the restored kingdom of Mysore, by the subsi-

diary treaty of 1803, in exchange for other territory.

For many years afterwards it formed part of the Chitaldrúg Division of Mysore: and at the later re-distribution of the divisions it became incorporated, together with Chitaldrúg, in the Nagar Division. And now, finally, it has ceased to be a separate administrative district: in April 1875 it was united to the neighbouring district of Dávangere, and the Government offices, and the Official Staff, were then removed to the town of that name, nine miles southwards from Harihara.

The district of Harihara forms the extreme limit of the Province of Mysore in these parts, being separated by the river Tungabhadrá from the district of Dharwar, in the Bombay Presidency of the British dominions, where the river continues to run towards the north, and from the district of Bellary in the Madras Presidency

where the river has begun to run in its eastward course.

The town of Harihara stands in latitude 14° 31′ north, and longitude 75° 59′ east. It is about 80 miles inland from the Western Coast, and 300 miles from the Eastern Coast: it is also about 60 miles east of the great water-parting of the two Coasts, and about 1,830 feet above the level of the sea. Until lately it was the chief place in these parts. It is built close to one of the few fords which are available for general traffic across the Tungabhadrá, which is here nearly a quarter of a mile wide, and is in its entire course enclosed by high steep banks. It has therefore long been the chief point of communication between the Western Mahratta country and the whole of Southern India. In the Road-Book of South India eight recognized military routes converge on this ford, four from

the northwards and westwards, and four from the eastwards and southwards. It is evidently from these circumstances that this town gradually grew into importance in ancient times, and especially in those times when the Tungabhadrá formed the political boundary between the neighbouring kingdoms. Up to about ten years ago, this ford was passable only in coracles, in which all the carriage and passenger traffic crossed the river for about nine months of the year: and this traffic was sometimes suspended for several days together during the high floods of the rainy seasons; for the river usually rises to about twenty feet above its bed in those seasons, and sometimes, as it did in July of the present year, to about twenty-seven feet. At such times large numbers of people remained at Harihara waiting for the subsidence of the water; and this circumstance used to assist in

maintaining the prosperity of the town. All this has now passed away: a fine bridge now spans the river, over which the traffic passes without interruption throughout the year. Five years before the completion of this bridge Harihara ceased to be a military station: for about thirty-four years a regiment of the Madras Native Infantry was stationed here in a pretty cantonment a short distance north of the town: and a detachment from the regiment stationed at Chitaldrúg had quarters in the Fort for many years earlier still. The sole representatives of the cantonment are the Parsee shopkeeper, whose house stands alone amongst the roofless walls of the surrounding officers' bungalows, and the still more dilapidated mud walls of the sepoys' lines, who has continued to live on here in depressing isolation, and the thirty-two silent tenants of the neat little citadel of death a little

way beyond those ruins. The removal of the district staff to Dávangere last year has taken from Harihara its last element of distinction, and with it a considerable number of its leading inhabitants: by the census of 1871 Harihara contained a population of 6,401, and it is now reported to be less than six thousand, the diminution being chiefly in the Christian, Brahman, Mahommedan, and Kuraba portions of the community. These changes have now made Harihara almost entirely an agricultural town, inasmuch as considerably more than two-thirds of the present inhabitants are connected directly or indirectly with the cultivation of the land; the remainder of the people are chiefly weavers of different classes, amounting to about one-sixth of the whole of the population.

While these several changes have gradually diminished the material prosperity of Harihara,

a corresponding change has come over its religious affairs. The exact positions of the bathing-stations, of which so much has been made in the following legends, have passed out of the memory of the people, with the exception of the confluences, the Brahmá station, and the bathing place of the two feet of Rudra; the first of which are permanently marked by nature, the second is fixed by boundary stones which have a political as well as a religious signification, and the third has a stone canopy built upon it out of public contributions gathered in all parts of the country by a religious mendicant. The services of the temple are now confined to the mid-day worship of the idol, and to the lighting of the lamps of the sanctuary at sunset; for which the officiating priest receives a pittance of one rupee a month from the district treasury, with a few extra rupees in the course of the

year from the voluntary gifts of pilgrims. The endowments of the temple have all passed away, except a few fields, and a separate small fee to a Brahman for reading the Puráṇas daily in the temple : and they are now represented by a monthly payment of three rupees and a half from the district treasury, for the flowers and rice and oil required for the daily worship, and a small additional sum for three or four special annual services. The annual car festival is now attended by less than two thousand people, nearly all of whom come from the villages within short distances from the town. And the desponding feelings of the people correspond with these outer marks of depression : they know well that the former glories of Harihara have departed for ever.

One marked feature of the religious compromise, which I have suggested as the probable

origin of the peculiar mythology of this temple, has survived all these changes: the god is still worshipped by all denominations of Brahmans, dualists as well as unitarians; and while the worship is at all times confined to the Brahmans alone, the violently anti-Brahmanical Shivabhaktas, who form more than a third of the population of the town, continue to this day to make their offerings of cocoanuts and plantains and camphor to the god at his annual festival on the day of the full moon falling about the beginning of February.

When I was passing through Harihara about ten months ago on a tour of the out-stations of my Chaplaincy, the Shánbhog, or Revenue-Accountant of the place, Sítarámappá, a Canarese Smárta-Bhágavata Brahman, who maintains his descent from the Officiating Priest of one of the temples of the ancient city of Vijayanagara and

Court-Chaplain of Harihara Ráya, was good enough to take a good deal of trouble in showing me the different objects of interest in the temple and surrounding town: and, in return for these attentions, I promised, at his request, to superintend the printing of the Máhátmya of the place on my return to Bangalore. My intention at that time was simply to see the text of the work printed: but as I became more familiar with its subject-matter, it seemed to me that a translation of it might be useful as a specimen of this class of Hindu writings; and so I have translated it. It has now been my duty to re-visit Harihara: and I have reserved the final revision of the work until I had seen again the localities mentioned in the legends, in order to secure greater accuracy in the descriptions, and had obtained on the spot such further information as I needed to elucidate some of its obscurer passages.

The copy of the Máhátmya which the Shánbhog originally sent me contained a good many copyist's errors, some of which were beyond the possibility or propriety of conjectural amendment: it is written in the Canarese character, in which it was desired that the work should be printed, and is of recent date. To assist in the restoration of the text he subsequently sent me an older copy in the Devanágarí character, which is free from many of the errors of the Canarese copy. Upon these two copies the text rests, as I have had it printed, and as I have translated it in the following pages. In the whole of this work I have had ample help from my Sanskrit Assistant and my Sanskrit Writer, both of them competent Sanskrit scholars.

It is of course not to be expected that there should be any existing traditions respecting the authorship of this novellette: for it claims to be

extracted from the Skanda Puráṇa of divine origin. The two following circumstances, however, may have some bearing on one side of the period when it was produced in its present form. First: the bathing-station of Brahmá was evidently within the water-edge of the river all the year round when the work was composed: and it is well known that the river always washed the foot of the flight of steps leading to it from the Water-gate of the fort, several yards on the shore side of the Brahmá station, until about the beginning of the present century: whereas that bathing-place lies at present several yards inshore from the ordinary margin of the river, which has in the meantime undermined and washed away a portion of the opposite bank and formed its bed several yards to the west of its former course. Secondly: the bathing-station of the Shadow was also in existence when this work was written: whereas

the venerable banyan-tree, which stood near the left bank of the river and threw its shadow on the water to make that spot sacred, was washed away during a flood of the river in A. D. 1769 : the record of this event, written at the time and carefully preserved, states that, about eleven o'clock in the forenoon of Thursday the ninth day of the bright half of the month of Áṣháḍha, or June-July, of the cyclical year Virodhi, corresponding with the year 1691 of the era of Sháliváhana, the great banyan-tree of the Chháya-tírtha was thrown down by the violence of the river, and carried away by the stream. These two facts tend to show that these legends were not written within the last hundred and seven years. It is possible that there may be a clue to the opposite limit of the period within which they were written in the reference to the mutilated condition of the image of the god

in the Second and Eighth Chapters. It is not credible that its arms should have been intentionally removed by any but enemies to idolatry: while it is just possible that they may have naturally fallen away through the increasing decay of the block of stone out of which it was carved. If, however, they were intentionally broken off, the mutilation may probably point to one of the Mahommedan occupations of Harihara: and that occupation is not likely to have been the last one; for then the whole image was cast bodily out of its sanctuary, and the temple itself polluted. There was only one earlier Mahommedan occupation according to the local records, namely, one which took place between A. D. 1585 and A. D. 1620. The actual presence of the conquerors in the town at that time seems to have been a mere passing one; for its former Hindu officers were retained in their appoint-

ments, for which their new masters contented themselves with issuing new sunnuds: and, as the conciliation of the conquered people would naturally enter into the policy of conquerors who were barely able to maintain their footing in their conquest, the restrained iconoclastic zeal of the Musalmán would be satisfied by a partial mutilation of the god. If this conjecture can be admitted, for which however I do not claim much weight, the period during which these legends were written would be limited by the beginning of the seventeenth century at the earliest: while the two facts mentioned above place its latest limit at about the middle of the eighteenth century.

The translation is not strictly verbal; but it adheres closely to the sense of the text: and it is sufficiently close to the original words also to fulfil all the requirements of a translation of a

work of this character. The well-measured sonorous rhythm of the versified original would lose all effect in a bald verbal translation: while, to be at all interesting, or perhaps even tolerable, to the English reader, it needs the assistance of a style approaching in some measure that of corresponding European productions. I have also frequently interposed an adjective, or used a periphrasis, when a word or a phrase simply translated would otherwise have needed a note of explanation to convey its meaning to an uninitiated reader. Beyond this I am not conscious of having taken any liberty with my text: and I hope that, with these interwoven helps, the translation will now convey to the English reader something like the same thing that the original does to its ordinary Hindu hearers.

HARIHARA,
21*st September* 1876. } THOS. FOULKES.

LEGENDS OF HARIHARA.

CHAPTER I.

MÁRKAṆḌEYA addressed Sanatkumára, saying:—You have already told me several things about the sacred shrine of Hari-Hara, in which the gods take such great delight; where both gods and Ṛishis have offered their worship, and have by that means ascended to the foot of Brahmá, and are still continuing to do so; and where the river Tungabhadrá is equally sacred with the Ganges, and to drink of its water is equally life-giving as a draught of the juice of the divine moon-plant. I should now very much like to hear the legends of the

divinity of this shrine, and of the sacred district around it, and of the merit-bestowing bathing-stations in the stream of the river, and what benefits are to be obtained by bathing, bestowing charities, offering prayers, and performing religious services at this place; and the legends also of the warders of the boundaries of the surrounding sacred district; together with the history of the origin of the sacredness of this temple and district.

The son of Brahmá replied:—The whole extent of the glory of this place is known only to the Supreme Being. By his grace Brahmá also knows it well: and, through his paternal kindness towards me, I also know a little of it. The guilt of sin is not removable elsewhere than at this place. This sacred spot is the embodiment of all the gods, and the concentration of all the sin-removing bathing places upon earth. He

who performs his penances here shall be filled with religious emotions in this present life, and shall obtain heavenly bliss hereafter. He who bathes here at the appointed times, namely, at the time of full-moon; at the time of new-moon; on the twelfth day of the fortnightly lunations; on the birth-day of Rudra; on Sundays; at the time of the sun's entrance into each of the twelve constellations; on the eighth day of the fortnightly lunations; on the birth-day of Vishṇu; on the fourteenth day of the fortnightly lunations; on the day when the moon enters the seventeenth astrological mansion; at the time of an eclipse of the sun or of the moon; on the seventh day of the fortnightly lunations when it happens to fall on a Sunday; and on the day when the moon enters the twenty-seventh astrological mansion;—he who bathes here at these times, and worships HariHara

with unswerving faith, shall receive the same reward as if he had performed a thousand horse-sacrifices, and shall be regarded as a most virtuous man, and be pre-eminent in praise amongst his fellow-men.

CHAPTER II.

ISHVARA said :—In former times there lived an Asura named Guha, the son of a Ṛishi. He was exceedingly powerful, and performed extremely painful penances. On one occasion, after inhaling a draught of smoke, he performed the penance of standing on his head for ninety-six years, during sixty-four of which he lived solely on the leaves of trees, and for another portion of the time upon fruit, and for the rest of the time he lived entirely without food ; and by this means he succeeded in bringing all his bodily senses into complete subjection. As a reward for this great penance, he obtained a blessing from Brahmá : and this blessing intoxicated him with pride, so that he became a

troubler of the worlds. In course of time Indra and his attendant gods were obliged to make war upon him on account of the universal confusion which he created: but he assumed the different powers of all the gods, the power of Súrya, of Indra, of Agni, of Anila, of Indu, of Yama, of Varuṇa, and of the other gods, and so succeeded in driving them out of their own paradise.

Then those exiled gods, together with the Ṛiṣhis, the Munis, the Gandharvas, the Yakṣhas, and the Rákṣhasas, came to my heaven, and told me the story of their distresses. And so, in order to remove the fearful dread which had taken possession of the inhabitants of all the worlds, and in order also to make it evident to all creatures that he and I are truly one, I assumed a united form with Hari. For a thousand years of the gods, I made war upon

Guhásura with various divine and mighty weapons. For a while I merely hurled them at him in sport: but at last I pierced him mortally with the tremendous arrow called Mahápáshupatástra.

From that time forwards the Ṛishis, the Suras, and all my own special worshippers, have called this place Guháraṇya, or the forest of Guha: and thenceforward it has become a treasury of blessings, and the settled dwelling-place of the Suras; on which account it is very effectual in removing sins.

It is recorded that the extent of Guháraṇya is thrice ten miles, of which twice ten miles are specially sacred.

In those days Vishṇu bestowed a special favour on Márkaṇḍeya the son of Mṛikaṇḍu, saying to him:—Shankara, as a proof of his great love towards me, is about to appear in a certain sacred place upon the earth: I am his

body; and he is lord of the universe. The gods have discovered whither he is going, and are about to depart thither also. I also am about to accompany that body of mine thither. That sacred place is about to become the threshold of heaven: and because we two shall be there, no hostile being can intrude within its bounds. Henceforward, whoever shall visit this place, and perform the appointed rites, shall obtain a high degree of happiness such as can hardly be reached by mankind.

When Márkaṇḍeya had heard this great secret, he departed to that place to behold the divinity there. And now, wherever formerly Hari used to be seen alone, there he saw the combined form of Hari and Hara. The knowledge of this mysterious unity is exceedingly difficult to attain.

When the gods also saw the mysterious form

which had been assumed to destroy the Asura, they greatly wondered, and were very much afraid: and in a state of mental bewilderment, they began thus to address each other: What can this huge frightful thing be which has taken the place of Hari and Shankara? We have never hitherto seen anything so monstrously great. It has surely come to destroy us. Certainly the end of the world has come, and there is no possibility of escape for us.

Brahmá, the head of the college of Yogis, heard their terrified lamentations, and hastened into their midst, riding upon his swan; and thus addressed them:—Put away your groundless fears, and remain where you are. This is the abode of HariHara; and it is very sacred. All who visit this place shall be set free from their mortal surroundings of sorrow, and relieved from all their apprehensions of ill. Worship ye the

supreme lord of all here: and so you shall obtain your hearts' desires. In whatever place unalloyed happiness is to be obtained, there am I to be found.

He also addressed the huge form before him, and with great earnestness prayed thus to the god:—I beseech thee to put away this awful shape, which fills both heaven, and earth, and hell; and to take to thyself thy proper form, in order to make this sanctuary thy permanent dwelling-place.

Then the god assumed a form of ordinary dimensions, and took up his abode there in a shape which is well fitted to allay the fears of the gods, and to fill their hearts with joy, and of the merit-making Ṛishis. The central-spot of the trunk of this image is Rudra.

Brahmá also thus meditated within himself:—This colossal form of god is thrice ten miles in

height: and the Suras, the Daityas, and the Devas are quite unable to look upon it: how much more mankind. I will set up here, instead of it, a stone image of the god, in order that the most timid pilgrims to the shrine of HariHara may come here without fear, and so obtain virtue, prosperity, and pleasure on earth, and heavenly bliss after death. The four arms of that image are the four ages of the world: its eyes are the sun and moon: its nose is the embodiment of the breath of life; its mouth is the embodiment of the invocations of the sacrifice of fire: truth is its head: Indra and his attendant gods are the skin-pits out of which grow the innumerable hairs of its body: the all-knowing ancient seers have declared that the five-fold elements, earth, air, ether, water, and fire, together form its body: its two feet are virtue and vice, which merely to touch will certainly lead to spiritual bliss. And

therefore its feet are sunk below the floor of the sanctuary, lest wicked men, in this cruel, godless, irreligious, sinner-tolerating, degenerate age, should presumptuously touch them, and so intrude themselves into heaven.

My son, I will now tell thee a mystery. At the end of each of the four ages of the world, one of the four arms of this image falls to the ground: and when each of these four ages returns again in its appointed circuit, its own corresponding arm returns again to the image: and earthly prosperity and heavenly happiness are to be obtained in each of those ages by touching that corresponding arm.

The image is not accessible to beholders at all times: but all who are permitted to behold it are united with it. Those privileged persons then attain the knowledge of the true nature of the unity of all things in the deity. Men who

live in habitual sin, avoiding all the paths of religion, the obstinate, and the evil-speaking, will not consent to worship this awe-inspiring embodiment of Vishṇu: but all pious men who have reached a high state of religious feeling, know within themselves that it is a most fit object of devotional meditation. Those who visit the shrine have not the unconditional privilege of direct access to the god: the guardian-divinities of the boundaries of the sacred district must first of all be propitiated: thou must have thy bodily senses, my son, under complete restraint: and thou must bathe, offer thy gifts of charity, and say thy secret prayers: for otherwise these divine warders of the sanctuary will consume half of the merits of all thy religious services: therefore thou must first worship them, and obtain their permission to go to perform thy

preliminary bathings, before thou canst go into the presence of HariHara.

One of these warders is the guardian of the north-east side of the entrance to the sanctuary of the temple. He has a different name in each of the four ages ;—Daṇḍapáṇi, Maheshvása, Meghanátha, and Bhairava. Asitánga, and the rest of his retinue, stand in attendance before him. He must be worshipped with this form of prayer:—O Bhairava, thou art exceedingly fierce, huge of body, and like the fire of the day of the world's destruction. I bow down low before thee, and crave thy permission to visit this shrine. Thou whose tusks are like the crescent moon, whose eyes glitter like the lightning's flash, I bow down low before thee: I beseech thee to consume all my sin, as the fire consumes the stubble.

If he is not thus worshipped and invoked with this form of prayer, he will consume half thy merits.

CHAPTER III.

ISHVARA said:—On the eastern boundary of this sacred district there is a hill called Kalpánta, the son of Malayáchala, and the chief of hills. Innumerable medicinal herbs abound upon it: and in it are many caves inhabited by female minstrels who sing their hymns of praise in chorus. The chief warder of this station is the form of Durgá called Shúliní, the bestower of all the desires of her worshippers. She has a bathing-pool on this hill, made in old times by Brahmá. In this pool thou must bathe, invoking the goddess with the following prayer:—O Ambrosia, raiser of the dead, goddess, goddess, faithful to thy husband. I worship thee, O

Amba. Put away all my sins, thou chaste and faithful spouse. The reward of this rite is precisely the same as that of a horse-sacrifice, namely, the attainment of the heaven of Indra and the gods.

The great bathing-place called Vainâyakam, and the pools of Váyu, and of Garuḍa are also situated upon this hill: in which whosoever bathes with a calmly trusting mind shall become very prosperous in his undertakings, and finally attain the heaven of merits.

If a man goes straight to the shrine of HariHara without having first obtained the permission of this goddess whose station is to the east of the temple, she will deprive him of half of the merits which he may obtain there. If even the Suras themselves were to do so, they should go without their expected reward. It is therefore absolutely necessary first to worship

this goddess Shúliní, and to obtain her permission to proceed to the shrine.

I have thus, in few words, related to thee the legend of this hill.

CHAPTER IV.

ISHVARA said:—To the southern boundary of the sacred district of HariHara is the shrine of Bhrukuṭí, built on the bank of the river Tungabhadrá, and very sacred. I myself dwell continually in this shrine, fierce as ten thousand million fires of the day of doom, gathering together all worlds into one mass at this place, and then consuming them together here. Here I receive the worship of all the gods: and at the fierce blast of my nostrils the seven heavens of the upper world, the eight points of the compass of this middle earth, and the seven hells of the lower world, quake with fear. In front of my shrine at this place is the bathing-station called Aushánasa: and whosoever pro-

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ceeds to bathe there must first invoke me with this prayer:—O Bhairava, destroyer of all the evils accumulating at this shrine of Bhrukuṭí, terror of the whole earth, lord of the universe, I crave thy permission to bathe at this place. And all who shall so bathe here, shall at that very moment be freed from the heinous sin of Bráhmanicide and all other similar enormous sins which they may have committed: they shall also enjoy eternal youth and immortality in my presence in heaven. Whosoever shall worship me here, with a pious trusting heart, with offerings of leaves, and flowers, and fruit, shall obtain immunity from all disease, and great riches in this present world; and, after this life, he shall be united to me for ever.

There is another bathing-pool at this place, called the Shiva-Gangá bathing-station, where the greater sins may be washed away. Equal to

this in efficacy is the river Ganges, full of merit, and of praise, and of power to destroy sin.

There is also the bathing-pool called Aushanasa-tírtha, or the pool of Shukra, which also washes away the greater sins.

There are also the two bathing-pools called the bathing-stations of the hermitages of Kratu and Pulastya; in which whosoever bathes shall leave his sins behind.

If any man shall presume to enter the fane of HariHara without first obtaining my permission, who am thus stationed at its southern approach, he shall derive no advantage there.

I have thus briefly told thee, my son, the legend of the shrine of Bhrukuṭí, because thou art my son: but it would be quite impossible for me to tell it to anybody else in the world.

CHAPTER V.

ISHVARA said:—I dwell, as all the world well knows, in the temple on the western boundary of this sacred district. The knowledge that I dwell in this place, is itself sufficient to put away all sin. Hard by is the river Kumudvatí, a mighty goddess, full of renown, flowing out of the paw of the lion, abounding with water-lilies, filled with a cool stream of water in which all manner of sins may be washed away. On the banks of this stream Prajápati, though he was without sin, performed many austere penances, by means of which he obtained his special functions: and so also the mortal man who shall bathe one single time in its waters shall be cleansed from the sin of eating the food of others, the sin

of killing an unborn child, the sin of stealing his neighbour's money, the sin of eating animal food, and from all other similar sins.

I dwell at the bathing-station at the confluence of this stream with the river Tungabhadrá. Both Suras and Asuras call me Vishvarúpa here. All the learned have declared that this confluence is equally sacred with Gangáságara: and whoever bathes here obtains great merit.

Before bathing at this confluence, the following prayer must be offered:—O thou who hast the form of the whole creation, lord of the universe, lord of Kailása, I have come into thy protection. Thou lord of the gods, I crave thy permission to bathe in this place. He who shall thus bathe here, shall inherit my heaven together with all his ancestors and all his descendants: he shall also wash away all his sins.

The Ṛishis sport about this spot in the form of

deer, continually worshipping me: wherefore it is not lawful for sportsmen to hunt the deer within the limits of this sacred district.

The merits obtained at this place have an immediate exceedingly great reward. In the whole three worlds there is no such merit-bestowing bathing-place as this Kumadvatí stream, sin-destroying, beautiful of form, and flowing softly and fearlessly out of the paw of the lion. Whosoever bathes at this confluence shall be released from all punishment for sin. The gods, the Siddhas, and the Ṛishis praise the merits obtainable at this bathing-station in immortal hymns. I myself continually dwell here in the form of the water of this stream, accompanied by all the Suras.

Sinners, men in a state of mental confusion, and the undiscerning, have no desire to bathe at this place: all such men find the road which

leads to hell like fish hurried by the force of the stream into the toils of the fisherman's net. Whosoever will not worship Kumára here, whose form is half Íshvara half Umá, and who has the power of extracting the evils inherent in the outward circumstances of mankind, shall be thrust into the abode of Yama, as those fish die within the meshes of that net.

Whosoever, despising me who dwell on this western boundary of the fano, shall attempt to approach the god HariHara without first obtaining my permission, shall lose all the merit which this bathing-place confers.

I have thus related to thee the legend of the confluence of the Kumudvatí. He who reads it shall inherit the heaven of Indra and his gods.

CHAPTER VI.

ISHVARA said:—On the north boundary of this sacred district dwells the holy goddess Shrí, where those who faithfully worship her obtain all their hearts' desires. I will now tell thee all the merits and other religious benefits which may be obtained at her temple there.

There is at that place a high hill called Airávata-giri, the son of Irávat, abounding with wild animals and various kinds of birds. On the night of every full moon the water of this hill is equal to ambrosia. There are also many medicinal herbs here whose virtues are not yet fully known to mankind. One portion of this hill is called the Vaivasvata kuṇḍa, where the eight supernatural powers may be obtained: and if a

man drinks one single drop of the water found there, he shall receive supernatural strength.

At this place also some exceedingly beautiful virgins dwell. Here also dwells Gaurí, most intelligent, very powerful, bestower of the boons which Brahmá and the rest of the Suras prayed for from her, and who fulfils all the desires of her worshippers. Those beautiful virgins always stand in the presence of this queen of the Suras: and the seven divine mothers continually serve her here. Whosoever shall worship her once a year, or once every half-year, or once a month, shall receive an unequalled reward for the merit which he shall so obtain.

The holy water of this place is very small in quantity, and very difficult to procure. Whenever a man desires to bathe in it, he must first fall down before the goddess, using the following form of prayer:—O goddess, goddess, exalted in

virtue, served by the Suras and Siddhas, queen of the gods, grant me prosperity and wisdom.

If any man shall enter the temple of HariHara without first obtaining the permission of great Gaurí, the guardian of its northern boundary, he shall not obtain the smallest advantage from his visit.

I have thus related to thee, my son, very briefly the legends of the hill of the son of Irávat, and of the great goddess Gaurí.

If any man has not sufficient physical strength to visit each one of these stations of the Chief Warders of the boundaries of the sacred district of Harihara, he may worship them from a distance, and then he may enter the temple.

As soon as this worship of the Chief Warders has been performed, the worshipper is entitled to enter the shrine of HariHara: and afterwards, with his mind filled with faith by the sight of the

god, he may proceed to bathe at the different bathing-stations, and to offer there the oblation of sesamum-seed and water for the repose of his deceased ancestors. And for his reward for this act of filial piety, he shall obtain a long succession of posterity. Of this there is not the slightest doubt.

I have thus related to thee, my son, the legends of the Guardians of the Shrine.

CHAPTER VII.

ISHVARA said:—I will now describe to thee some other bathing-stations besides those whose legends I have already related. Wherever there is water within this holy district, however small or great the quantity may be, there thou mayest recognise a sin-cleansing bathing-place: and therefore the bathing-places of Guhárańya are innumerable. I will, however, now tell thee of those only which are in the centre of it: and even here also they are very numerous to those whose minds are constantly intent on piety. The legends of some of these I have related to thee: but since thou art desirous of knowing the rest, O lover of virtue, I will proceed to tell thee of them also.

Each of the four ages of the world has its own

representative guardian of this shrine: listen to the names of those four representative guardians, as they have been handed down to us from those distant ages:—Daṇḍapáṇi, Maheṣhvása, Meghanátha, and Bhairava. Each one of these is equal to the others in dignity: so also is the brightness of the glory of each of them equal: each of them has the same supernatural virtues: each of them has the same terrific form: each of them has the same enormous strength: and they all alike keep watch over the shrine in this present evil age of the world. Wherefore it is absolutely necessary that their permission should be first obtained by the worshipper of HariHara; and it must be obtained in the manner appointed for that purpose. Then the faithful man may safely proceed to perform his ablutions, and to make his obeisance to the High-priest of the world. But if that permission is not so obtained,

the worshipper's whole merits will pass for nothing. I am therefore very particular in describing the station of these Warders, and in teaching thee the form of prayer with which they must be invoked. Foremost then of all of the stations of the guardians of the boundaries of the shrine is that which stands at the North-East side of the entrance of the Sanctuary of the god. Here first of all the worshipper must worship Brahmá, the lord of creation, accompanied with offerings corresponding to the extent of his means: and when he does this, he must use also this form of prayer:—O Bhairava, exceeding fierce, huge of body, like the destroying fire of the day of doom, I worship thee, and crave thy permission to visit the shrine. Thou whose tusks are like the crescent moon, whose eyes glitter like the lightning's flash, I flee to thee for refuge: consume my sins, as the fire of the forest consumes the trees.

I will now describe to thee the different bathing-stations: be thou very attentive to hear me.

In the river Tungabhadrá to the West of the Sanctuary of the temple lies the Brahmá bathing-station, joy-bestowing, merit-abounding, wide-spreading, and very deep. At this place Brahmá, Shakra, Kubera, Varuṇa, Soma, Yama, Púṣha, the seven Ṛishis, the two Ashvins, and the eight Vasus, performed their penances of old, and so obtained their several offices. Here also all the bathing-stations upon earth meet together in one. All the ancestors of mankind attended by the gods of Indra's paradise, and the seers of ancient times, assemble together daily at this place during the hour and a half which precedes the sunrise; and they remain here until sunset, in the hope that some pious person born in their line may come here to bathe and to offer an oblation of sesamum-seed and water; so that their

own happiness may be promoted, and that they may be raised to a more favourable position in heaven.

Whatever the benefits may be which are conferred by the rest of the bathing-places of the world, all those benefits are to be obtained at this place: while nothing more is required of the worshipper here than faith and faithful bathing,—no lucky moment, no favourable star, no fastings, no complicated rites, no sesamum-seed for oblations nor set times for the offerings to the ancestors, no darbha grass, and no difficult forms of prayer. And for that reason no such bathing-place as this has ever before existed on the earth, and none can hereafter exist in all time: and therefore also no other bathing-place is equal to a sixteenth part of this. The knowledge of the Supreme Being is exceedingly hard to learn: the Brahmá bathing-station is very

difficult of access: oneness with Vishṇu is arrived at with extreme effort: and therefore this bathing-station of Brahmá is unsurpassable in sacredness.

My son, it would be useless to mention every detail: in a single word, this shrine of HariHara is the most fitting place upon earth for a man to put aside his body; for this is the very door of heaven. And so also wherever a man may happen to die his bones should be brought to this place. How great, therefore, is the privilege of those who continually dwell here. To bathe at this place is the true way of obtaining heavenly bliss.

HariHara has three forms: one of them is that which is seen in his Sanctuary: the second of those forms is in the holy water of this place: and the third is that most holy form which exists in the pious minds of his worshippers, exceeding-

ly minute and subtle, and yet filling the souls of all living creatures. He who sincerely believes that the whole world is thus the temple of Hari-Hara shall inherit the happiness of heaven. The Ṛishis perform their ablutions at this place, and offer their fire sacrifices and mental prayers; and they perform all their religious devotions here: and whosoever shall follow their example shall be distinguished in heaven above all good men. Sinful minded men are unfit to discern the holy third form of the god which I have just mentioned to thee: the self-abasing humble pious soul alone is able to discern it.

My son, I will still go on to tell thee briefly some more of the mysteries of this shrine. To dwell at this place for some prolonged time, performing the appointed bathings, is sure to confer great merit upon the man who does so: and to meditate here upon the third form of the god, is

above all things full of blessing. Wherefore this bathing-station of Brahmá is to be carefully kept free from every pollution.

The time of the sun's entry into the constellation of the Ram, on the solar new-year's day, is called by the name of Vishu, at that sacred time it is not necessary at this shrine as it is in other places, to observe the moment of the fortunate star, nor to fast, nor to give gifts of money to Bráhmans, nor to provide kusha-grass, nor to watch for the right time to offer the oblation to one's ancestors, nor to provide sesamum-seed for the offering: all that is then needed here is the sacrifice of the balls of rice accompanied by the devotion of a believing heart. The ancestors continually look for this with ever-wakeful eyes, each one of them saying, Will no one born in my line come to bathe here this day? They depart from this place at sunset: but before sunrise they

return hither again: and therefore this bathing-station of the ancestors is very sacred. The poor man, who has no money nor means, may perform his devotions here with balls made of barley-flour, or any other inferior grain-flour, instead of rice-balls;—and even so the ancestors will be filled with gladness. And this is another reason why this bathing-station of the ancestors excels all others.

The Shadow bathing-station is said to be a refuge for the sinner similar to the loving care of a tender father: and the reason of this I will now proceed to tell thee. At the time appointed for the oblation to the ancestors, the lord of the site is accustomed to awake and stand erect: and so also do I and Brahmá and Hari, together with Indra and all the other Suras. Then, upon whatever spot the shadow of that exalted lord of the site shall happen to fall, that spot becomes

capable of bestowing merits. The shadow of the lord of the site falls upon three places on the earth: namely, at Gayá, at Kurukṣhetra, and at this shrine of HariHara. The shadow of his lower limbs falls upon Kurukṣhetra: the shadow of the central spot of his trunk falls upon Gayá: and the shadow of his head falls upon this most excellent fane of HariHara. Thus I have briefly told thee the legend of the bathing-station of the Shadow.

There is another bathing-station to the northwards of this. The pious of old times have named it the Márkaṇḍeya bathing-place. If a man shall bathe here, after abstaining from his evening meal on the previous day, and offer sincere worship, he shall obtain the four blessings of mankind, virtue, wealth, love, and heavenly happiness.

To the north of this is the bathing-station of

the Demon: and I will presently tell thee the legend of it. If a man bathe in it, and drink some of its water, all the sorrows of this present life shall depart from him.

Close to this last is another merit-giving bathing-station far surpassing those in sacredness. It is called the bathing-place of Ráma: and I will presently tell thee its legend. How great-soever the reward which may be obtained at all other bathing-places throughout the whole earth, that which is to be obtained here is far greater still.

On the opposite side of the river is the bathing-station of the Páṣhaṇḍa heretic. A certain heretic, in former times, who had lived a very wicked life, and was void of all religious feelings, found here the road by which the gods ascend to heaven, and so himself attained the foot of Brahmá. For this reason the worshippers of

Brahmá have given the name of Heretic to this bathing-station. The ancestors have great joy in beholding this place. My son, I am not able to understand nor to relate to thee the whole of the legend of this station: let it be sufficient for me to say that the man who bathes here one single time, though he may do so without the intention of performing any religious act, shall obtain the merits which accrue from the performance of a hundred horse-sacrifices, and from a thousand charitable donations of a cow; he shall obtain a son. There is no doubt whatever of this.

To the east of this last bathing-station, in the midst of the river, is the spot where Brahmá performed his great penance in the beginning of time. Hear thou now the legend of that rock. Brahmá has his abode there, together with Indra and the rest of the gods. The man who goes and bathes at that place, shall then and there be set

free from all sins committed during a hundred years. Of this also there is no doubt.

If a man shall bathe at the spot where Shimshumára, in old time, left his sins behind him, he shall inherit the heaven of Dhruva.

I will now tell thee the legend of the confluence of the river Haridrá: listen to it attentively, my son. This river flows on the sacred south-east side of the last mentioned bathing-station, and was made by Vaivasvata a great many ages ago, and has great power to remove sins. The holy water of this place confers the same benefit on the worshipper as the Paráka, or twelve days' fast. On the west bank of this stream is the hermitage of Pulastya: and on its east bank is the hermitage of Vishvámitra. At this place Munis and Siddhas assemble for recreation. It is a most excellent bathing-place, and washes away all sins. I will tell thee what the reward is

of those who bathe in it. He who bathes one single time at this place shall obtain the same reward as they who bathe during the whole month of August-September in the holy river Kaushikí. This bathing-station at the confluence of the Haridrá purifies man from all sin. The reward of those who bathe, bestow alms, and offer their prayers, at the time of an eclipse of the sun, at the great bathing-places of Gangá-dvára, Kushávarta, and the confluence of the Haridrá, is precisely the same in amount at each of them during this age of sin and confusion.

I have related to thee now, my son, the legends of all these bathing-stations.

CHAPTER VIII.

ISHVARA said :—I will now tell thee, my son, the legend of the river Tungabhadrá.

In times long gone by Janárdana, lord of the world, assumed the form of HariHara, and took up his abode in Guháraṇya on the banks of this river Tungabhadrá. Whoever visits this shrine, and bathes here with a calm and pious mind, shall receive the reward of ten million bathings for each ablution, on account of the extraordinary sacredness of the place.

The river Tungá is verily Náráyaṇa : and the river Bhadrá is the divine Maheshvara : know therefore that the united river Tungabhadrá is the embodied form of HariShankara. The river

Ganges purifies man from sin, and carries him to Indra's heaven: but the river Tungabhadrá cleanses him from far more sin, and carries him to Supreme Brahma's heaven. The enlightened mind does not distinguish between the two divine forms united here; just as the physical sight of man cannot distinguish the water of the Tungá from the water of the Bhadrá which flow before my face at this place. The Ganges and all other sacred rivers are present in the stream of the Tungabhadrá during the hours of daylight, and run in their own channels by night: and this makes the Tungabhadrá very sacred. It is written in the sacred books that to drink a draught of the water of the Tungabhadrá is equivalent to bathing in the Ganges: while to bathe in it is of double the efficacy of bathing in the Ganges. Indra and the gods, together with all the ancient seers continually bathe in the Tungabhadrá: on

which account this holy river is to be similarly used by mortal men in this age of sin, and held in highest reverence; for there is no shrine more sacred than this on the face of the whole earth.

I will now tell thee the ancient legend of this holy place: listen closely to it, O Skanda, for it is both wonderful and merit-bestowing.

In early times the Asura Guha performed very great austerities on the banks of the Tungabhadrá in this most sacred district of Guháraṇya. He fasted for a thousand divine years, keeping all his faculties in the strictest subjection. At the end of this fast Brahmá appeared to him, greatly pleased with this unusual devotion, and said to him, Why art thou performing this great penance? What is the gift that thou desirest me to bestow on thee? The Asura replied, My desire is that I may be made incapable of being slain by Indra or any of his gods, or by Viṣhṇu,

Shankara, or thyself. Brahmá bestowed this boon upon him, and departed to his own place. Intoxicated by this gift of Brahmá, Guhásura began to trouble the whole universe, and even the gods themselves: and the gods soon lost all the advantages of the sacrifices which had hitherto been offered to them. In this plight they proceeded to the shore of the Milk Sea, and began to sing this hymn of praise to Janárdana there:—We worship thee, thou lord of the gods, lord of all worlds, bestower of the desires of thy worshippers, omniscient, most merciful, whose bosom glitters with the glory of the Kaustubha jewel, wearer of the conch-shell, discus, and mace, whose lotus-feet are cherished and worshipped by Lakshmí with devout heart, recliner on the serpent-couch, worshipped both by Suras and Asuras, whose prowess is celebrated in the Rig, Yajur, and Sáma Vedas, whose lotus-feet are

continually worshipped by Nárada and all his companions, thou refuge of Prahláda when terribly persecuted by Hiranyaka, O god, we are overwhelmed by the fear of Guha, and flee to thee for refuge.

When Janárdana, lord of the worlds, and lord of the organs of sense, whose face the unhappy gods now beheld, for his eyes are never heavy with sleep, saw those gods assembled before him as suppliants overthrown by Guhásura, and sore afflicted by that Daitya, he said to them compassionately, Wherefore have ye come to me, O ye gods? And the Suras told him their whole sad story from beginning to end. Then Janárdana reflecting upon the source of Guha's mighty power, said within himself, This being, filled with pride on account of the divine gift which has been bestowed upon him, can not be slain by my hands: for in addition to the boon of Brahmá,

he possesses also another gift given to him by Shíva on an earlier occasion, that he should be incapable of being slain by any god possessing the three attributes of placidity, passion, and vindictiveness. He then dismissed the gods with a promise that he would devise some means of destroying their enemy.

Janárdana then went to consult with Shiva upon this serious matter. And when Umápati, sitting upon Mount Kailása, and known to mortal men only through the teaching of the Vedas, surrounded by the hosts of his attendant prophets whose minds are unceasingly intent in meditation upon him, beheld Janárdana approaching, he went forwards to meet him, and embraced him, and gave him half of his throne to sit upon, and asked him the reason of his coming.

Then Jagannátha, the lord of the worlds, addressed the smiling three-eyed god as follows:

—That being who received your divine boon in former times went afterwards and stood in the presence of Pitámaha as a suppliant: and when he had performed exceeding severe and painful penances, enduring extraordinary heat and cold, and fasting for ten thousand years, Brahmá approached him, and said; O most excellent of Asuras, why dost thou perform this great penance? Tell me the whole reason of it: and I will then grant thee whatever gift thou shalt ask of me. When Guhásura heard these encouraging words, he said; I beseech thee that I may be made incapable of being slain by thee, or by Hara, or by Hari. Then Brahmá conferred that power upon him, and departed to his own place. Elated with pride from the consciousness of possessing this power, he has become the troubler of the whole world, afflicting both the gods, and the hosts of the seers, as well as all

mankind. And I have now come to consult with thee by what means this madly intoxicated being may be destroyed.

Shankara replied :—You and I must unite in one body, and then we shall be able to slay this Guhásura : in no other way but this can this powerful and wicked being be destroyed. To this they both agreed ; and they became united in one body. Thus the god HariHara came into existence as the result of the exercise of absolute divine power : and then this mysterious god went forth to Guháraṇya.

The city of the Asura, which he had built on the bank of the river Tungabhadrá, was famous throughout the whole world. It was thrice ten miles in extent ; and was impregnable to the assaults of both Suras and Asuras. HariHara arrived before it, and laid siege to it for ten thousand years, with maces, and darts, and javelins,

and clubs, and sharp arrows, and keen swords, and battle-axes. It was with the greatest difficulty that he could cause the enemy the slightest pain: and the mighty Guhásura, unmindful of his wounds, through his terrible valour returned the assaults of the god with great and equal effect. At length HariHara became filled with admiration of Guha's great courage and valour; and thus addressed him:—Most excellent of Daityas, I am much pleased with thy valour: ask of me a boon. Then Guha replied:—I beseech thee that this sacred place may become famous throughout heaven, and earth, and hell, and be for ever called Guháraṇya to immortalise my name: and also that thy two feet may always stand erect on my bosom in the house of Bali. So HariHara granted him that boon: and the god therefore always stands in this wise within the shrine of Guháraṇya.

There are several bathing-stations at this sacred shrine of HariHara. The feet of the god of gods are seen to this day standing on the bosom of Guha in the hell of Pátála: and for that reason it is that they cannot be seen above the surface of the earth. In the Kṛita age of the world the trident fell out of his hand; in the Tretá age his discus fell; in the Dvápara age his fear-deprecating hand fell; and in this present Kali age his conch-shell is ready to fall out of his hand: nevertheless, HariHara, god of gods, is worthy to be worshipped. For though it is necessary for a man to look up at the sun whenever he sees any idol with mutilated members, in order to be freed from the impurity occasioned by that unlucky sight; in the case of the god of gods no such impurity can be sustained: and if any ignorant man can be guilty of entertaining that sinful thought, he shall incur the punishment due

to Brâhmanicide and other most heinous crimes. Of this there is no room for the slightest doubt. The same thing holds good with respect to a broken Shâlagráma, or a broken natural Linga. And therefore this bliss-bestowing Guhâraṇya is a most fit place for even the gods to visit for worship.

When a piously disposed man has made up his mind to visit this shrine he shall receive a reward equal to that of three painful penances for every ten miles of the road which he has to travel in coming here. At other places of pilgrimage the corresponding reward is only equal to that of one penance. Whether the worshipper be learned or ignorant; and whether he come with the full knowledge of the blessing to be obtained here, or otherwise; that reward is common to all who come: and for that reason Guhâraṇya has become much more famous than all other shrines.

The man who bathes here, and offers his oblation of sesamum-seed and water to his ancestors, whether he does it consciously or unwittingly, shall draw up ten million generations of those ancestors a degree in the world of the dead. Wherefore this is the most favourable of all places for enlightened men to make their oblations of rice-balls : for, on account of the great sacredness of the shrine, one such oblation here is equivalent to ten million ordinary oblations. Whoever bathes here in those spots where the water runs eastwards, or in that part of the river where the stream runs towards the north, or at the confluence of the river Haridrá, shall be freed from his sins. Even a degraded man who has cast off his religious orders, and walks in the way of iniquity, shall become as one who has perfectly fulfilled all human duties by bathing at this holy confluence. There is no doubt of that.

First in order of the stations is the bathing-place of Brahmá, which extends for thirty cubits beyond that confluence. He who bathes here fasting and reciting the Vedas, shall be freed from all his sins, both those of design and those of ignorance.

Further on is the bathing-station of Gálava, exceedingly meritorious and bliss-bestowing.

Beyond that bathing-place Bhárgava continually dwells in fervent prayer, unceasingly intent upon his devotions, performing his ablutions at sunrise, noon, and sunset, and perpetually meditating on the Supreme Being. Nṛisiṃha experienced great joy at this place when he saw the saint, and he exalted him high above his fellows.

Beyond this place is the great bathing-station of Vahni. In old times, O six-faced god, Vahni incurred defilement by burning the forest of

Khándava : and when he became conscious of his impurity, he came to Guháraṇya to wash away his sin. When he discovered this great bathing-station, which is now called by his name, he took up his abode here, passing his time in deep and earnest meditation, performing his religious bathings with the strictest regularity, and beholding the face of HariHara ; until at length, after a long time, his impurity was washed away. If any worshipper bathes at this station with his mind strenuously fixed on his devotions, and beholds the face of HariHara, and feeds the Bráhmans, all his impurities shall similarly be washed away.

To bathe one single time in the river Tungabhadrá, and to behold the face of HariHara, and to touch the conch-shell in his hand, enables the worshipper to raise up ten million generations of his ancestors a degree higher in the world of departed spirits.

Beyond that bathing-place of Vahni is the station of Gálava; and beyond that is the bathing-station of the Discus of Vishṇu; and further on is the bathing-station of the feet of Rudra; and still further on is the bathing-station of the shadow of the banyan-tree; and the debt-discharging bathing-station; and, last of all, the demon-nature-destroying bathing-station.

Thus the chief bathing-stations of Guháraṇya are eleven in number.

In former times lived a great Ṛishi whose name was Gálava, who longed to become possessed of the power to accomplish all his desires, and visited sixty-eight places of pilgrimage seeking to obtain that power. His relatives had all deserted him, because it was commonly reported that he had slain a Bráhman. He therefore left his home, filled with intense grief at being so treated, and went away far off into the northern

countries. There he visited with a pious intent the holy bathing-places of Káshí, Godávarí, Narmadá, Yamuná, Sarasvatí, Chandrabhágá, Vipáshá, Shoṇa, Bhadrakarṇa, Kedára, Badarí-vana, and other places of pilgrimage frequented by the Ṛishis, and renowned for removing the sin of Bráhmanicide. But he failed to obtain relief at any one of them, notwithstanding the painful penances, the violent self-inflictions, the new-moon and full-moon fortnightly fastings, and all the other numerous severities which he underwent there. Overwhelmed with disappointment and grief, and wondering what more he could possibly do, he happened one day to read in the Puráṇas of the great efficacy of Guháraṇya: and he determined to visit this place. As soon as he arrived here he began to sing the praise of the lord of the gods dwelling on earth in the temple of HariHara, in the follow-

ing hymn :—Lord of the gods, I fall down before thee and worship thee, thou who art worshipped by Brahmá and the rest of the Suras. I worship thee far away in the sky, thou who hast received a bodily form by the sportive exertion of the divine will; who, in the form of Brahmá, art the creator; who, in the form of Vishṇu, art the preserver; and who, in the form of Rudra, art the destroyer; who art the combination of the separate attributes of each of those three divinities. I bow down low before thee, and worship thee. When he had sang this hymn, he visited each of the eleven sin-cleansing bathing-places of which I have just told thee; and he made up his mind to take up his abode at this station which now bears his name to try to wash away his sin. He bathed here at sunrise, at noon, and at sunset, and beheld the face of the god of gods, and constantly invoked him with the chief prayer of the shrine. So he

established this spot as a bathing-station for all future generations, where he himself had been cleansed from his enormous sin of Brâhmanicide.

Beyond this place is the famous bathing-station of the Discus of Vishṇu. The form of the discus is visible in the middle of the current of the river. If a man bathes near that discus his sin shall be washed away by it. When he has bathed, he must offer here an oblation of sesamum-seed and water, keeping all his bodily senses under complete restraint. He must also offer the rice-ball oblation to all generations of his ancestors with feelings of purest piety. If he has no rice, he may make his oblation of balls made of flour. He shall then raise up ten million generations of his ancestors to a higher position in the world of the dead.

Beyond this bathing-station of the discus, O Guha who art Subrahmaṇya, is the bathing-sta-

tion of the two feet of Rudra, also situated in the midst of the river. When a man has finished his bath here, he must remain on in a devout frame of mind, fasting: and when he has touched the feet of Rudra, still wearing his wet clothes, he must first make an oblation of sesamum-seed and water, and after that he must offer his balls of rice. O Guha, the great prophets call this the ancestor-worship of Gayá as performed at this shrine. If any man happens not to have any sesamum-seed, darbha-grass, and the other articles of the oblation at hand at that time, he may afterwards make his oblations of sesamum-seed and water, and of balls of rice, at the times of morning and evening twilight: and then he shall raise up ten million generations of his ancestors.

A little further on the shadow of the banyan-tree becomes visible on the surface of the river.

Here also the pious worshipper must bathe and offer his balls of rice, and his sesamum-seed and water. Enlightened men regard this shadow as the counterpart of the celebrated shadow of the banyan-tree at Gayá. If a man bathes near it, and makes his oblations here of sesamum-seed and water, and of rice-balls, his forefathers will rejoice exceedingly, and they shall ascend to a higher place in the heaven of ancestors.

Beyond this again, is the great Ṛiṇamoçhana-tírtha, or the debt-discharging bathing-station. The worshipper who bathes at this station, and makes here his oblations of sesamum-seed and water, and of rice-balls, shall be set free from the duty of discharging the three debts of mankind; namely, the debt of sacrifices due to the gods, the debt of reciting the Vedas due to the Ṛiṣhis, and the debt of begetting male-offspring due to his ancestors.

Near to that is the great and celebrated Pápa-vimochana, or the Sin-destroying bathing-station. The worshipper who bathes at this station shall be set free from all his sins.

Wise and enlightened men declare O Guha, that there are these eleven perpetually-established bathing-stations at Guháraṇya: namely, first, the Brahma-tírtha; secondly, the Bhárgava; thirdly, the Nárasiṃha; fourthly, the Vahni-tírtha; fifthly, the Gálava-tírtha; then the Chakra-tírtha; seventhly, the two feet of Rudra; eighthly, the Pápanáshana; then the Pisháchamochana; tenthly, the Riṇa-mochana; and lastly, the bathing-station of the shadow of the banyan-tree. But, besides these, there are many thousand other bathing-places in Guháraṇya.

In old times Rudra related to his son Guha these merit-giving ancient legends of this sacred shrine: whosoever shall hear these legends recited,

listening to them with a reverential mind, shall be freed from all his sins and be raised up to the heaven of Shiva.

There are many thousand bathing-places around this shrine, which bear the great names of Upamanyu, Bharadvája, Vasishṭha, Bhṛigu, Vishvámitra, and Kaṇva, frequented by those Ṛishis. The man who bathes and performs his devotions at these bathing-places, however insignificant the amount of his service may be, shall be considered great amongst men, and his praise shall be ever-enduring. Very especially, if a man shall, in the name of his ancestors, feed the Bráhmans with delectable offerings of milk, rice, and sugar, in the neighbourhood of the god of this shrine, every one of his ancestors shall have great joy. There is no doubt of this.

For the distance of ten miles in each direction from the god of gods this sacred district confers

happiness upon mankind. Animals, reptiles, and birds, dying within these holy limits obtain an entrance into heaven : how much more do human and other superior beings ?

I have now related to thee, my son, a small portion of the glories of Guhâraṇya, and of the god HariHara. Who could possibly tell the whole details of their legends ?

There are heretics amongst men who reject the Vedas and the Shástras, who live without purificatory ceremonies and established rules of conduct, and are filled with hatred of Viṣhṇu : so also there are heretical followers of Viṣhṇu, who are similarly filled with hatred of Shiva. All these wicked men shall go to hell so long as this world endures. I will not receive worship from any man who makes a distinction between Vasudeva and my own divinity : I will divide every such man in two with my saw. For I have assumed

the form of HariHara in order to destroy the teaching that there is a difference between us: and he who knows within himself that HariHara is the god of gods, shall inherit the highest heaven.

Here ends the Eighth Chapter, called the praise of the shrine of HariHara, taken out of the Tungabhadrá section of the holy Skanda Puráṇa.

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